



Lālasāmayé Prārthanā
(from Prārthanā)

(1)

'gaurāi ga' bolite habe pulaka-çaréra
'hari hari' bolite nayane ba' be near

(2)

ära kabe nitāi-cānder koruëä hoibe
saà sära-bāsanā mora kabe tuccha ha'be

(3)

viñaya çhäriyā kabe çuddha ha 'be mana
kabe häma herabo çré-bāndābana

(4)

rüpa-raghunātha-pade hoibe äkuti
kabe häma bujhabo se jugala-périti

(5)

rüpa-raghunātha-pade rahu mora äça
prārthanā koroye sadā narottama-dāsa

Translation:

(1) When will that opportune moment come to me when there will be shivering of the body as soon as I chant Lord Gaurāi ga's name? And after the shivering, while chanting Hare Kāñëa, when will there be tears pouring down from my eyes?

(2) When will that day come when Lord Nityānanda's causeless mercy is bestowed upon me so that my desire for material enjoyment becomes very insignificant?

(3) When my mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vāndāvana and the conjugal love of Rādha and Kāñëa, and then my spiritual life will be successful.

(4) When shall I be very much eager to study the books left by the six Gosvāmés? One has to learn of the conjugal loving affairs of Rādha-Kāñëa through the teachings of these six Gosvāmés.

(5) Narottama dāsa always wishes to understand this conjugal love under the direction of the six Gosvāmés.

Purport

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

This song was sung by Narottama dāsa Öhäkura, a great devotee and äcārya in the Gauḍeya Vaiñëava-sampradāya, the disciplic succession coming down from Lord Caitanya. Narottama dāsa Öhäkura has written many songs, which are recognized as authoritative by all Vaiñëavas. He has sung these songs in simple Bengali language, but the purport—the deep meaning of his songs—is very significant.

In this song he says, 'gaurāi ga' bolite habe pulaka çaréra. One has attained the perfection of chanting when as soon as he chants the name of Lord Gaurāi ga, who initiated this saì kértana movement, at once there is shivering in his body. This is not to be imitated, but Narottama dāsa Öhäkura is asking, "When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāi ga's name?" And after the shivering—'hari hari' bolite nayane ba 'be néra: "While chanting Hare Kāñëa, there will be tears in the eyes."

Then he says, ära kabe nitāi-cānder koruëä hoibe. We are all asking about the mercy of Lord Nityānanda. Nityānanda is supposed to be the original spiritual master, so we have to approach Gaurāi ga, Lord Caitanya, through the mercy of Lord Nityānanda. What is the symptom of a person who has achieved

the causeless mercy of Lord Nityānanda? Narottama dāsa Ōhākura says that the symptom of one who has actually received the causeless mercy of Lord Nityānanda is that he has no more material desire. Āra kabe nitāi-cānder koruëä hoibe saàsära-bāsanā mora kabe tuccha ha'be. Saàsära-bāsanā means "desire for material enjoyment," and Narottama dāsa wonders when it will become very insignificant. Of course, as long as we have bodies we have to accept so many material things, but not in the spirit of enjoyment, but only to keep body and soul together.

Narottama dāsa says further, rūpa-raghunātha-pade hoibe ākūti: "When shall I be very much eager to study the books left by the six Gosvāmés?" Ākūti means "eagerness." Because Rūpa Gosvāmé is the father of devotional service, he has written a book called Bhakti-rasāmāta-sindhu, in which there are nice directions on devotional service. These topics are also dealt with in Caitanya-caritāmāta and other books, and we have given the summary of those directions in our book Teachings of Lord Caitanya. One has to learn of the conjugal loving affairs of Rādhā-Kāñëa through the teachings of these six Gosvāmés. Narottama dāsa Ōhākura directs us not to try to understand the conjugal love of Rādhā-Kāñëa by our own endeavor. We should try to understand this yugala-pēriti, conjugal love, under the direction of the Gosvāmés.

As long as the mind is too much absorbed in materialistic thought, one cannot enter into the kingdom of Vāndāvana. But Narottama dāsa Ōhākura says, viñaya chāriyā kabe çuddha ha'be mana kabe hāma herabo çré-bāndābana: "When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vāndāvana and the conjugal love of Rādhā and Kāñëa, and then my spiritual life will be successful."